

the expression, the primitive record of the religious belief and observances, and of the archaic institutions,, of Hindu society.

"Whilst acknowledging, with occasional exceptions, the early date of the *Bṛdḥmanas*^ and accepting them as valuable illustrations of the application of the primitive hymns and texts of the *Sanhitd*^ we must look to the latter alone, as a safe guide, in our inquiries into the most ancient condition of the Hindus; and we must endeavour to convey a more precise notion of what is meant by the designation, as it is exemplified in the *Veda* which, has been taken as the text of the following translation, and which, as has been shown, may be regarded as the source and model of the other works similarly named.

According to the credible traditions of the Hindus, the *SuJctas*^ the prayers and hymns—now collected as a *Sanhitdj—h*^d. existed, in a separate and individual form, long before they were assembled and arranged in the order and connexion in which they are now met, with. Tn the *Riff-Veda* the number of *Suktas* is something above a thousand, containing rather more than ten thousand stanzas. They ,are arranged in two

methods. One divides them amongst eight
KhanSLas
 (portions), or *Ashtakas* (eighths), each of
 which is,
 again, subdivided into eight *Adhyayas*, or
 lectures.
 The other plan classes the *Sufctas* under
 ten *Man&alas*[^]
 or circles, subdivided into rather more
 than a hundred.
Anuvakas, or sub-sections. A tether
 subdivision of
 the *Suktas* into *Vargas*, or paragraphs, of
 about five
 stanzas each, is common to both
 classifications. The